796 to various points in the neighbourhood of Mecca connected with the
788 life of the Prophet Muhammad and drinking the water of Zamzam Well. On the last day of the ceremony the pilgrims stand before Ararat, a small mountain near Mecca, and throw stones at various places to symbolise the stoning of the devil. On the 10th Day of Dhul Hajj a great feast takes place. The pilgrims remove their pilgrim's garb and throughout the Moslem world there is feasting and visiting.

796 In Bahrain, Eid al-Adhar is celebrated for three days, the 10th,
535 11th and 12th of Dhul Hajj. In former days there were very colourful scenes and ceremonies at this feast, the retainers of the Ruler used to perform war dances in front of the palace, discharging their ancient rifles into the air, and occasionally at an unlucky member of the audience. The divers, who returned home during the Eid, danced in huge groups for the entertainment of the people and were feasted in the houses which they visited, but today the Ruler has few casual retainers and the Bedouin, who were the mainstay of the dances, have settled down and become ordinary citizens. Arab dances are therefore a
[517] thing of the past and the men who used to perform in them now find their amusements in attending football matches and cinemas.

MUHARRAM

796 The circumstances that brought about the division of the majority of Moslems into the Sunni and Shiite sects have been mentioned in Chapter II. The battle of Kerbela is still recognised by the Shia of Bahrain as a day of mourning for the martyrs who were killed.

During the first nine days of the month of Muharram, the first month in the Islamic year, there is a general mourning among the
[346] Shia for their loss. In the Bahrain martams, which are religious meet-
796 ing houses not to be confused with the mosques, preachers tell the story
537 of the growth of Islam and the way in which Ali and his family were
[781] set aside by those who became the early Caliphs. These mullas, many of whom come from the Holy Cities of Iraq for the purpose, are often so eloquent that they reduce their audience to tears and wailing for the mortifications inflicted on those whom they regard as the highest of mankind after the Prophet himself. Night and day the tale is unfolded as the mullas take it in turn to preach to the assembled crowds. During the day the martams are not so full but at sunset the congregation increases as men return from their daily work. In the villages and in the towns, in the yellow light of kerosene lamps and in the glare of electricity, the story is told of those events which happened over 12 centuries ago. Many people are introduced into the story, the Old Testament prophets, the Prophet Muhammad, his family and his enemies, angels and archangels and other religious figures.

796 As the days pass the orators and their audience get more carried away so that by the 10th of the month all are ready for the next act of what has been called the "Miracle Play of Hassan and Hussein." This is the public procession of the Shia which takes place every evening